

# Saturday Magazine.

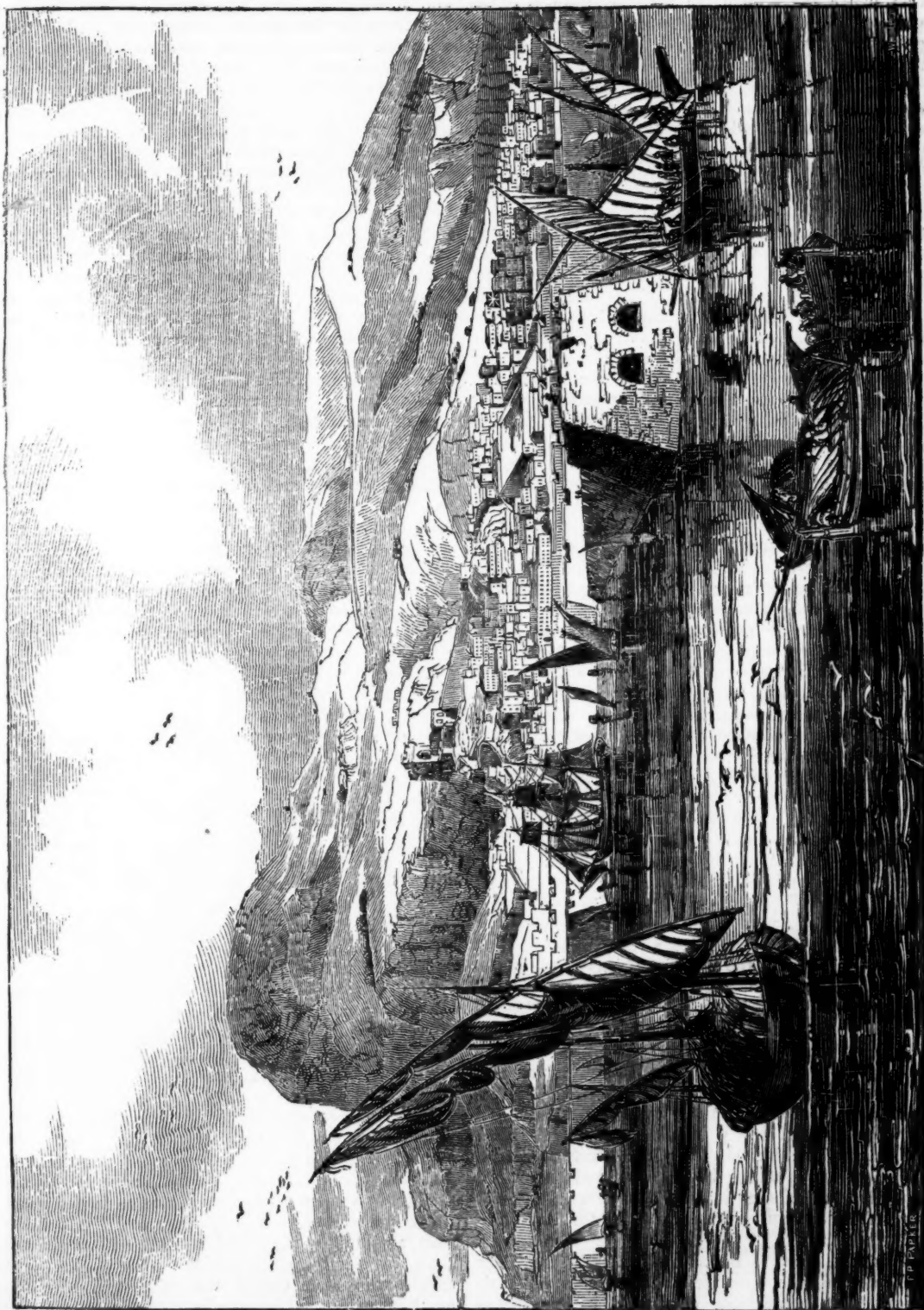
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THE ROCK OF GIBRALTAR.

## THE ROCK OF GIBRALTAR.

THE rock of Gibraltar is, as its name imports, an immense mountain of stone, rising abruptly from the sea, at the southern extremity of Spain, and of the European continent. It is separated into two distinct parts by a lofty ridge, which beginning abruptly at the northern extremity, rises still higher until it has reached an elevation of 1400 feet, thence declining gradually, and terminating in Europa point, the southern extremity of Europe. The eastern section, which looks upon the Mediterranean, is either perfectly perpendicular, or else so steep and craggy as to be altogether inaccessible. The western front, though interspersed with dangerous precipices, offers some gradual slopes, which have furnished sites to the town. On this side are the only landing places.

This spot of ground which has been the cause of so much bloodshed and contention, is yet only three miles long, and but seven in circumference. It is not quite insulated, being connected with the Andalusian coast by a narrow sandy neck of land, which rises but a few feet above the level of the sea. To the west there is a deep bay, which forms the harbour of Gibraltar, an unsafe roadstead: the eastern coast is utterly inaccessible. This place, until the invasion of the Saracens, was known by the name of Calpe. Its position in front of the opposite African mountain of Abyla, and at the opening of that vast sea of unknown waters, which none ever penetrated, or penetrated to return, awakened at an early period the attention of the ancients, who invented a fable which has connected its origin with the achievements of a deified hero of Antiquity. As the story goes, Hercules, in honour of a victory he had obtained over the Girones, caused immense stones to be thrown into the mouth of the Strait, until a great mountain arose on either side; and these were the famous "Pillars of Hercules."

Gibraltar was for a long time a strong-hold of the Moors: but subsequently returning into the possession of its proper owners, it continued for many centuries to form an appendage of the Spanish crown, and its fortifications were enlarged and strengthened by Charles the Fifth, until it was esteemed impregnable. While the Austrian and Bourbon competitors were struggling, in 1704, for the Spanish crown, the weakened garrison having only 150 men, to work 100 guns, became the prey of a third party. Admiral Rooke having been sent to Barcelona with troops had failed to effect the object. Dreading the reflections of a disappointed public at home, he called together a council, in which it was determined to attack Gibraltar. On the 21st. of July, the fleet arrived in the bay, and 1800 English and Dutch were landed on the beach. The fortress was summoned to surrender, and, on receiving a refusal, the batteries were opened, and the Spaniards were eventually driven from their guns, and forced to submit. The possession of this fortress, to recover which Spain has sacrificed tens of thousands of men, and millions of money, was purchased by the British with the trifling loss of sixty killed, and two hundred and twenty wounded. Several unsuccessful attempts were made from time to time, especially in 1726 and 1760, on the part of the Spaniards, to recover their lost possession: but all the efforts made to regain this important fortress become insignificant, when compared to the siege it sustained during the great war, set in motion by the struggle for American independence.

This famous siege lasted nearly four years. The Duke de Crillon commanded the Spaniards and their allies. The defence was conducted by the brave

General Elliott, with equal courage and good conduct. The number of rounds of artillery from the allied batteries, was sometimes a thousand a day. The total on both sides amounted to half a million. The loss of life was of course proportionate. All the known arts of taking towns were exhausted, and new inventions in the hateful art of destruction date from the siege of Gibraltar. Among the number were ten floating towers of the Allies, which mounted 200 guns, and were so contrived as to be both ball and bomb proof, and had consequently nothing to fear from any known art of annoyance. But they were not provided against possible inventions. In this emergency, the expedient was tried by the British, of heating shot in furnaces, and discharging them red hot at these moving fortresses, which were able to approach the walls, and place themselves in the most assailable positions. The expedient succeeded; the shot penetrated and fired the wood, and at midnight those floating castles, which in the morning had been the terror of the besieged, furnished huge funeral piles for the destruction of the besiegers. The situation of the brave but unfortunate Spaniards, shut up in these sea-girt towers, is enough to make the heart bleed. Assailed by balls of fire from the fortress, by flames from within, surrounded by an adverse element, and their escape cut off by the British Flotilla, all that remained to them in their extremity was a choice of deaths. From that period to the present, Gibraltar has continued in the possession of the English.

The rock of Gibraltar would be considered a very singular production of nature, if it had not St. Michael's Cave: and if it possessed no other claim to attention, this alone would render it remarkable. This cave, like other similar ones to be seen at the rock, is supposed to be produced by the undermining and falling away of the loose earth and stones below. In process of time, the dripping of the moisture and its petrification cover the vault with stalactites, some of which depend lower and lower, until they reach the corresponding mass of petrification (commonly called stalagmite), which the dripping water has produced immediately below: these uniting, form a perfect column, while the space between two of them, assumes the figure of an arch. The entrance to St. Michael's Cave is very small, and, being overgrown with bushes and brambles, might easily escape the search of a stranger. On entering, however, it at once expands into a vast hall, from which passages branch out to other halls, deeper and deeper into the bowels of the earth. The floor, like the vault above; is very irregular, and the stalactites of the roof above are much blackened by smoke from the torches of visitors. Upon penetrating a short distance, the cave assumes a beautiful and highly interesting appearance. The little light which streams in at the entrance, is yet sufficient to define with clearness the outline of caverns, columns, and arches, which intervene: and so closely has nature seemed in this instance to have imitated art, that in earlier times, the whole might have passed for the work and residence of a fairy.

The extreme singularity of the place has given rise to many superstitious stories, not only among the ancients, but also among the vulgar of our own day. As it has been penetrated by the hardy and enterprising, to a great distance (on one occasion by an American, who descended by ropes to a depth of 500 feet), a wild story is current, that the cave communicates, by a sub-marine passage, with Africa. The sailors who have visited the rock, and seen the monkeys, which are found in no other part of Europe,

and are only seen here occasionally and at intervals, say that they pass at pleasure, by means of the cave, to their native land: the truth, however, seems to be that they usually live among the inaccessible precipices of the eastern side of the rock, where there is a scanty store of monkey-grass for their subsistence: but when an east wind sets in, it drives them from their caves and crannies, and they take refuge among the western rocks, where they may be seen from below, hopping from bush to bush, boxing each other's ears, and cutting the most extraordinary antics. If disturbed, they scamper off with great rapidity, the young ones jumping upon the backs, and putting their arms round the necks of the old. As they are very harmless, strict orders have been issued from the garrison for their special protection.

While I was at the rock, two drunken soldiers, one day, undertook to violate these orders. The result was a most melancholy one. As they were rambling about the declivity, below the signal-tower, they happened to come upon the traces of a party of monkeys, and at once gave chase. The monkeys, cut off from their upward retreat, ran downwards; the soldiers followed, and the monkeys ran the faster. In this way they approached the perpendicular precipice which rises from the Alameda; one of the soldiers was able to check his course, and just saved himself: the foremost and most impetuous, unable to stop himself, passed over the fearful steep, and fell a mangled and lifeless corpse upon the terrace below. The next morning the slow and measured tread of many feet beneath my window, the mournful sound of the muffled drums, and the shrill and piercing plaint of the fife, told me that they were bearing the dead soldier to his tomb.

F. E. P.

[Abridged from *A Year in Spain*.]

### ST. KATHARINE'S HOSPITAL.

THE Hospital of St. Katharine\*, near the Tower of London, was founded, in 1148, by Matilda, of Boulogne, wife of King Stephen, "in pure and perpetual alms," to secure the repose of the souls of her children, Baldwin and Matilda; and for the maintenance of a master, brethren, sisters, and other poor people. Eleanor, wife of Henry the Third, having unjustly obtained possession of the Hospital, re-founded it, after the decease of her husband, by her charter, in 1273, in honour of the same Saint, for a master, three brethren, chaplains, three sisters, ten beadswomen, and six poor scholars, reserving to herself the nomination of these upon all vacancies. The beadswomen were to receive their sustenance from the alms of the Hospital, and to lodge within it, for which they were required to pray for the foundress, her progenitors, and the faithful. The boys to be maintained, taught, and assist in the celebration of divine service.

Philippa, wife of Edward the Third, was a great benefactress to this Hospital, to which she appointed an additional chaplain, and granted a new charter and statutes, containing various regulations; among them are the following:—

"The said brethren shall wear a strait coat or clothing, and over that a mantle of black colour, on which shall be placed a mark, signifying the sign of

\* St. Katharine was born at Alexandria, and bred up to letters. About the year 305, she was converted to Christianity, which she afterwards professed with great courage and constancy; openly rebuking the heathen for offering sacrifice to their idols, and upbraiding the cruelty of Maxentius the emperor to his face. She was condemned to death in a very unusual manner, namely, by rolling a wheel stuck round with iron spikes, or the points of swords, over her body.—BISHOP MANT.

the Holy Katharine; but green cloaths, or those entirely red, or any other striped cloaths, or tending to dissoluteness, shall not at all be used. And that the brethren, clerks there assembled, shall have the crowns of their heads shaved in a becoming manner.

"None of the brethren or sisters shall stay out of the said Hospital longer than the usual time of ringing the fire-bells belonging to the churches within the City of London, for the covering up or putting out of the fires therein. And also that none of the brethren shall have any private interview or discourse with any of the sisters of the said house, or any of the other women within the said Hospital, in any place that can possibly beget or cause any suspicion or scandal to arise therefrom."

This Queen was likewise a liberal contributor to the rebuilding of the church, which was begun about the year 1340. Her husband founded here a chantry in her honour; and several of the succeeding monarchs were benefactors to the Hospital. Henry the Sixth granted to it a fair, to be held annually upon Tower Hill, for twenty-one days successively, which would no doubt draw together many merchants with their goods, who were declared to be under the King's protection.

The Hospital is supposed to have escaped suppression under Henry the Eighth, at the request of Queen Ann Boleyn. The revenues at that time were 315*l.* 18*s.* 2*d.*

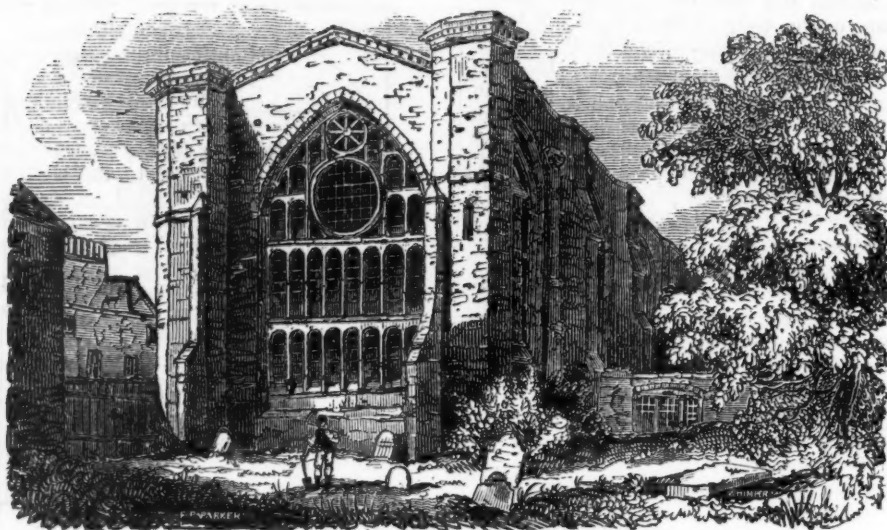
In the reign of Philip and Mary, 1558, Calais being taken from the English, together with Guisnes and the Castle of Hames, many of the inhabitants, upon quitting these places, settled within the precincts of this hospital, in a place which thence acquired the name of *Hames and Guisnes Lane*, afterwards, by one of those corruptions which has deformed many a slightly object and respectable appellation, changed into *Hangman's Gains*.

It has been mentioned, that a fair was granted to this Hospital by Henry the Sixth, to be held annually upon Tower Hill; this privilege was lost through the rapacity of Dr. Wilson, who was appointed master by Queen Elizabeth, in the third year of her reign, being at that time her secretary of state and privy-councillor. He sold the fair to the Lord Mayor and Commonalty of London, for the sum of 700 marks (466*l.* 13*s.* 4*d.*), and surrendering the charter of King Henry the Sixth, took a new one from Queen Elizabeth, leaving out the liberty of the fair. The rules and orders for the Hospital, now in use, originated with Lord Chancellor Somers, who, in 1698, upon certain complaints against the then master, Sir James Butler, visited the Hospital, removed the master, and drew up rules, which have ever since been observed.

Such is a slight sketch of the history of this very interesting foundation, and, in some few instances, of the part in which it stood. It may not be uninteresting to add a short description of the buildings, which were often perhaps, in olden times, beheld with no small feeling of pride and inward satisfaction, happily, unchecked by a dread of that fate which no human prudence could have anticipated.

The Hospital contained within its precincts a church, cloisters, court-room, and chapter-room, houses for the master, brothers, sisters, and beadswomen, and a school-room. The church was a venerable Gothic building, which, at one time, was sufficiently distinguished to be a rival of the more celebrated and fortunate abbey at the west of the metropolis, and was called East Minster. The body of the church, consisting of a nave and two aisles, is supposed to have been built in the reign of King





THE OLD CHURCH OF ST. KATHARINE.

Edward the Third by Thomas de Beckington, Bishop of Bath and Wells, then master; the choir, nearly as long as the body of the church, and of the same height, but only half as wide, was the work of William de Erldesby, master, 1369. On each side of the entrance, within the west end of the choir, were four stalls, and within the two first divisions, on the north and south sides, were nine stalls. In the choir, likewise, were the magnificent monument and chantry of the Duke of Exeter, of which we shall speak hereafter, and some other very respectable memorials of persons of note. The view of the choir, with its open worked doors, its noble width, height, the lofty and delicate clusters of columns attached to its sides, its stalls, and other decorations, was truly impressive, even after it had been much disfigured by modern repairs. Under the seats of the stalls were curious carvings; at the corners of one of them were the heads of Edward the Third and his wife, Philippa, and, if we may judge from the representation of these great personages upon their monuments, were as accurate in resemblance as beautiful in work. Other carvings, according to the fashion of the times, were, of course, very fantastical, we may say, unbecoming the sanctity of the place.

Of the other buildings belonging to the Hospital it is needless to speak; all have now passed away,

and vanished from the sight. That which had escaped the rapacity of Henry the Eighth and his courtiers, and the puritanical frenzy of an after-age, has fallen before a mightier power; the whole has been swallowed up in the all-absorbing gulf of commercial speculation. As a phoenix, however, from the fire, so this has arisen from the water in greater beauty. As it was formerly a splendid monument of the munificence of monarchs, and the piety of the devout, and attracted, no doubt, the admiration of the wealthy merchant and holy pilgrim, so it is destined to be now a monument of reviving taste, and the best ornament of one of the most beautiful parts of this vast metropolis.

The plan for making new docks near the Tower, which had been defeated, after a severe struggle, in one session of Parliament, being at last successful, the whole of the buildings belonging to the Hospital were purchased, in order to be pulled down, and a new and very advantageous site was chosen in the Regent's Park. Here was erected a chapel, which, for chasteness and elegance, perhaps surpasses any thing which the present day can boast. Hither was conveyed much that had adorned the old church; six of the stalls, the organ, the pulpit, and monuments.

The chapel is without galleries, except at the west end, where is the organ, with seats on each side for



THE NEW CHAPEL OF ST. KATHARINE.

the school-children and some other persons. About half the seats in the body of the chapel are let to families resident in the neighbourhood, the rest is laid out in free sittings, scarcely distinguishable from the former. The worship of God is here performed in all the beauty of holiness; and he can have little of true taste, and less of devotion, whose heart is not at once humbled and lifted up, soothed and gladdened, by all that meets the outward sense. Many a time has the writer of these lines, while indulging more than perhaps was meet, but not more than the very sanctity of the place might easily excuse, the feeling which it is so well calculated to inspire, and "mounting his thoughts upon the wings of contemplation," seemed to himself, as it were, "Carried above the earth and earthly things;" and as that noble organ gave forth its notes, to aid the solemn services of the church, felt them

"Dissolve him into ecstasies,  
And bring all heaven before his eyes."

The organ, which is capable of filling a larger space than that in which it is now heard, was built by Green in 1778, and its tones are remarkably fine. "It contains three sets of keys, full compass, is five notes lower than St. Paul's, and has a whole octave in the swell more than usual."

The Pulpit, which was likewise brought from the old church, is an object of great curiosity; it is of the age of James the First, and was a benefaction of Sir Julius Cæsar, when he was master of this Hospital. Round the six sides is this inscription:

EZRA, THE SCRIBE—STOOD VPON A—  
PULPIT OF WOOD—WHICH HE HAD—

MADE FOR THE—PREACHIN: NEHE<sup>m</sup> CHAP. viii. 4. It is covered with the representation of "four views of the Hospital in its very antient state, and the two gates thereof," as Dr. Ducarel reports. Others have thought "that so large a scale of building as here represented, is rather descriptive of some out-works belonging to the Tower of London at that time, especially as the workmanship is so much embattled." The opinion of Dr. Ducarel, a well-known antiquary, and intimately connected with the Hospital, was, no doubt, supposed to be correct by those who had the charge of setting up the pulpit in its present site, and, by way of correspondence with it, they carved on the reading-desk a representation of the late Hospital. The names of the Queens of England, together with their coats of arms, are arranged in succession under the compartments of the windows, and those of the chancellors, as visitors of the Hospital, on the back of the seats appropriated to the master and brethren, and the front of the gallery.

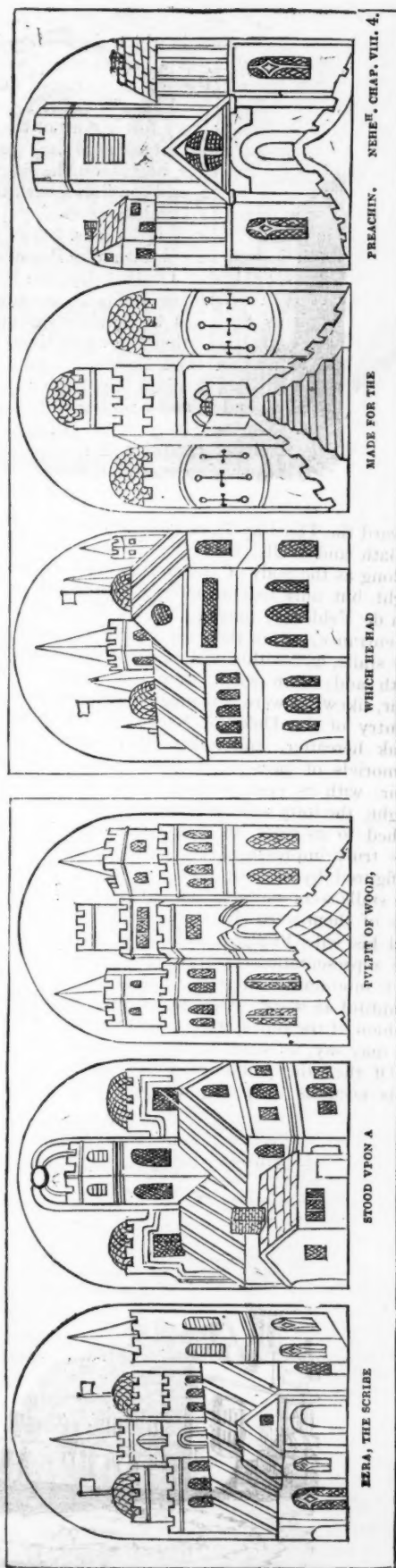
On the north side of the altar is the noble monument in memory of John Holland, Duke of Exeter, who is there represented as reposing with two ladies, one of whom is his first wife, Anne, the other his sister, or his second wife, a point upon which antiquaries are not agreed. The monument is abundantly, and, in most respects, appropriately ornamented, and is a noble and most beautiful specimen of sepulchral architecture.



QUEEN PHILIPP



EDWARD III.

PREACHIN. NEHE<sup>m</sup> CHAP. viii. 4.

MADE FOR THE

WHICH HE HAD

PULPIT OF WOOD,

STOOD VPON A

EZRA, THE SCRIBE

## THE PASSOVER,

## AS CELEBRATED BY THE MODERN JEWS.

AN account of the manner in which the modern Jews celebrate the PASSOVER, at all times interesting, is peculiarly appropriate at the present season of Easter. Our narration is taken from ALLEN's *Modern Judaism*, in which is to be found a very full history of the sentiments and observances of that extraordinary people.

The Feast of the Passover begins on the fifteenth day of their month Nisan, and continues, with those Jews who live in or near Jerusalem, seven days; and with those in all other places, eight days.

The Sabbath immediately before the Passover is called the great Sabbath. On that day, the Rabbi, or teacher of each synagogue, delivers a lecture, in which he explains the rules to be observed on the approaching Festival. During the whole time, they are required to abstain from leavened bread, (that is, bread with any thing put into the dough to make it ferment, or rise,) and to suffer no leaven to remain in their houses. On the thirteenth day of the month, in the evening, the most careful and minute search is made by the master of each family, through every part of his house, in order to clear it of leavened bread, and every other particle of leaven. All that can be found is collected together in a vessel, carefully preserved during the night, and, together with the vessel in which it is deposited, is solemnly burnt a little before noon the next day. No vessels are to be used at the Passover that have had any leaven in them; and, therefore, the kitchen-utensils used at other times are to be put away, and their places to be supplied by new vessels, or by some that are kept from one Passover to another, and never used but upon that occasion. For the same reason, the kitchen tables and chairs, shelves and cupboards, undergo a thorough purification, first with hot water, and then with cold.

After the burning of the leaven, they make unleavened cakes, as many as will be wanted during the Festival, to be in the place of all common bread. Amongst other rules for preparing the grain for these cakes, the meal is to be *boulled*, that is, in the presence of a Jew, and the dough is not to be left a moment without working or kneading, lest any the least fermentation should take place. The cakes are commonly round, thin, and full of little holes, and, in general, they consist of flour and water only; but the more wealthy and dainty Jews enrich them with eggs and sugar: cakes of this latter kind, however, are not allowed to be eaten on the first day of the Festival. They are also forbidden to drink any liquor made from grain, or that has passed through the process of fermentation. During this season, therefore, their drink is either pure water, or a home-made raisin wine.

On the fourteenth day of the month, the first-born son of each family is required to fast, in remembrance of the first-born of the Israelites being delivered, when the Lord smote all the first-born of the Egyptians. In the evening of the fourteenth day of the month, the men assemble in the synagogue, to enter upon the Festival with prayers and other appointed observances, during which the women are occupied at home in preparing the tables against their return; and all the most costly furniture which each can procure is then made use of. The table is covered with a clean linen cloth, on which are placed several plates and dishes: on one is laid the shank-bone of a shoulder of lamb or kid, but generally lamb, and an egg: on another, three cakes, carefully wrapped in two napkins: on a third, some lettuce, chervil, parsley, and celery, wild succory, or horse-

radish. These are their "bitter herbs." Near the salad is placed a cruet of vinegar, and some salt and water. They have also a dish made to represent the bricks which their forefathers had to make in Egypt. This is a thick paste, composed of apples, almonds, nuts, and figs, dressed in wine, and seasoned with cinnamon. Every Jew who can afford wine also, provides some for this great occasion.

The ceremony then proceeds in this way. The family being seated, the master of the house pronounces a grace or blessing over the table in general, and over the wine in particular; then, leaning on his left arm, in a somewhat stately manner, so as to show the liberty which the Israelites regained when they came out of Egypt, he drinks a portion of wine; in this also he is followed by the rest of the family or party assembled. Then they dip some of the herbs in vinegar and eat them, whilst the master repeats another blessing. He next unfolds the napkins, and taking the middle cake, breaks it in two, replaces one of the pieces between the two whole cakes, and conceals the other piece under his plate, or under the cushion on which he leans. And for what reason is this? In allusion, as they say, to the circumstance mentioned by Moses, (Exod. xii. 34,) that the people took their dough before it was leavened, their kneading-troughs being *bound up in their clothes*. He then removes the lamb and the egg from the table, and next the plate, containing the cakes, being lifted up by the hands of the whole company, they join in saying, "This is the bread of poverty and affliction, which our fathers did eat in Egypt; whosoever hungers let him come and eat; whosoever needs, let him come and eat of the paschal lamb. This year we are here, the next, God willing, we shall be in the land of Canaan. This year we are servants, the next, if God will, we shall be free children of the family and lords." The lamb and the egg are then again placed on the table, and another portion of wine is taken: the plate containing the cakes is removed, to lead the children of the family to inquire into the meaning of this festival: if no children are present, some person of riper years puts the question, according to a regular form. This is answered, by an account being given of the captivity, bondage, and slavery of the people of Israel in Egypt, their deliverance by the hand of Moses, and of the institution of the Passover on that occasion. (See Exod. xii.) This history is followed by some psalms and hymns being sung, after which the cakes are again placed on the table, and pieces of them are distributed amongst those present, who, instead of the paschal lamb, the offering of which is now altogether discontinued, eat this unleavened bread, with some of the bitter herbs and part of the paste made in memory of the bricks. The reason they give for not eating the paschal lamb is that this cannot be lawfully done out of the land of Canaan, or Holy Land, all other countries being unholy and polluted.

After the unleavened bread has been eaten, then follows a plentiful supper. Then some more pieces of the cakes are taken, and two more portions of wine. Each is required to drink, on this occasion, four portions; and every cup of wine, the rabbies or teachers say, is in memory of some special blessing vouchsafed to their forefathers. The fourth, and last cup, is accompanied with some prayers, borrowed from Scripture, calling down the divine vengeance on the heathens, and on all the enemies of Israel.

This same course of discourses is repeated on the second night; and the modern Jews profess to consider that all this will be as acceptable in the pre-



sence of the Lord as the actual offering of the passover.

The first two days, and the last two, are kept as days of high solemnity, being celebrated with great pomp by extraordinary services in the synagogue, and by abstaining from all labour, nearly as strictly as on the Sabbath. The four middle days are not so strictly kept. The last day of the festival is concluded with a peculiar ceremony, called Habdala, in the course of which the master of the house, holding a cup of wine in his hand, repeats a very considerable portion of Scripture, and finishes with drinking, and giving to others to drink, of the cup; after this they are at liberty to return to the use of leavened bread as usual.

Such is the Passover, as now observed by the unbelieving Jews. That sacrifice we know has long since been done away, by an infinitely more valuable offering: at this season, nearly 1800 years ago, Christ, the Lamb of God, was slain, to deliver us from a far worse slavery than that of Egypt, and our souls from a far more fatal death than that threatened by the destroying angel; and, as Christians, we have far more reason than the Jews to observe this memorable season, for then "Christ our Passover was sacrificed for us; therefore let us keep the feast, not with old leaven, neither with leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."—(1 Cor. v. 7, 8.) D. I. E.

REPENTANCE is not like the summer-fruits, fit to be taken a little, and in their own time; it is like bread, the provisions and support of life, the entertainment of every day; but it is the bread of affliction to some, and the bread of carelessness to all; and he that preaches this with the greatest severity, it may be, takes the liberty of an enemy, but he gives the counsel and the assistance of a friend.—JEREMY TAYLOR.

#### PRAYER.

Ere the morning's busy ray  
Call you to your work away;  
Ere the silent evening close  
Your wearied eyes in sweet repose,  
To lift your heart and voice in prayer  
Be your *first* and *latest* care.

He, to whom the prayer is due,  
From Heaven His throne shall smile on you;  
Angels sent by Him shall tend  
Your daily labour to befriend,  
And their nightly vigils keep  
To guard you in the hour of sleep.

When through the peaceful parish swells  
The music of the Sabbath-bells,  
Duly tread the sacred road  
Which leads you to the house of God;  
The blessing of the Lamb is there,  
And "God is in the midst of her."

And oh! where'er your days be past;  
And oh! howe'er your lot be cast,  
Still think on Him whose eye surveys,  
Whose hand is over all your ways.

Abroad, at home, in weal, in woe,  
That service, which to heaven you owe,  
That bounden service duly pay,  
And God shall be your strength alway.

He only to the heart can give  
Peace and true pleasure while you live;  
He only, when you yield your breath,  
Can guide you through the vale of death.

He can, he will, from out the dust  
Raise the blest spirits of the just;  
Heal every wound, hush every fear;  
From every eye wipe every tear;  
And place them where distress is o'er,  
And pleasures dwell for evermore.—CRABBE.

#### THE MOON.

NEXT to the Sun, the Moon is to us the most interesting of all the celestial orbs. She is the constant attendant of the earth, and revolves around it in twenty-seven days eight hours, but the period from one new moon to another is about twenty-nine days twelve hours. She is the nearest of all the heavenly bodies, being only about 240,000 miles distant from the earth. She is much smaller than the earth, being only 2180 miles in diameter, and that of the earth is about 7930. Her surface, when viewed with a telescope, presents an interesting and variegated aspect, being diversified with mountains, valleys, rocks, and plains, in every variety of form and position. Some of these mountains form long and elevated ridges, while others, of a conical form, rise to a great height from the middle of level plains; but the most singular feature of the Moon, is those circular ridges and cavities which diversify every portion of her surface. A range of mountains, of a circular form, rising three or four miles above the level of the adjacent districts, surrounds, like a mighty rampart, an extensive plain; and, in the middle of this plain or cavity, an insulated conical hill rises to a considerable elevation. Several hundreds of these circular plains, most of which are considerably below the level of the surrounding country, may be perceived with a good telescope, on every region of the lunar surface. They are of all dimensions, from two or three miles to forty miles in diameter; and, if they be adorned with verdure, they must present to the view of a spectator, placed among them, a more variegated, romantic, and sublime scenery than is to be found on the surface of our globe. An idea of some of these scenes may be acquired by conceiving a plain, of about a hundred miles in circumference, encircled with a range of mountains, of various forms, three miles in perpendicular height, and having a mountain near the centre, whose top reaches a mile and a half above the level of the plain. From the top of this central mountain the whole plain, with all its variety of objects, would be distinctly visible, and the view would appear to be bounded on all sides by a lofty amphitheatre of mountains, in every diversity of shape, rearing their summits to the sky. From the summit of the circular ridge, the conical hill in the centre, the opposite circular range, the plain below, and some of the adjacent plains which encompass the exterior ridge of the mountains, would form another variety of view; and a third variety would be obtained from the various aspects of the central mountain and the surrounding scenery, as viewed from the plains below.

The lunar mountains are of all sizes, from a furlong to five miles in perpendicular elevation. Certain luminous spots, which have been occasionally seen on the dark side of the Moon, seem to demonstrate that fire exists in this planet; Dr. Herschel, and several other astronomers, suppose that they are volcanoes in a state of eruption. The bright spots on the Moon are the mountainous regions, the dark spots are the plains, or more level parts of her surface. There may probably be rivers, or small lakes, on this planet; but there are no seas or large collections of water. It appears highly probable, from the observations of Schroeter, that the Moon is encompassed with an atmosphere, but no clouds, rain, or snow, seem to exist in it. The illuminating power of the light derived from the Moon, according to the experiments made by Leslie, is about 100,000th part of the illuminating power of the Sun.

The moon always presents the same face to us;

which proves that she revolves round her axis in the same time that she revolves round the earth. As this ORB derives its light from the sun, and reflects a portion of it upon the earth, so the earth performs the same office to the moon. A spectator on the lunar surface would behold the earth like a luminous orb, suspended in the vault of heaven, presenting a surface about thirteen times larger than the moon does to us, and appearing sometimes gibbous, sometimes horned, and at other times with a round full face. The light which the earth reflects upon the dark side of the moon, may be distinctly perceived by a common telescope, from three to six or eight days after the change. The lunar surface contains about sixteen millions of square miles, and is therefore capable of containing a population equal to that of our globe, allowing only about fifty three inhabitants to every square mile. That this planet is inhabited by sensitive and intelligent beings, there is every reason to conclude, from a consideration of the sublime scenery, with which its surface is adorned, and of the general beneficence of the Creator, who appears to have left no portion of his material creation without animated existences; and it is highly probable, that direct proofs of the moon's being inhabited may hereafter be obtained, when all the varieties on her surface shall have been more minutely explored.

—DICK'S *Christian Philosopher*.

THERE is no manner of inconvenience in having a pattern propounded to us, of so great perfection as is above our reach to attain to: and there may be great advantages in it. The way to excel, in any kind, is to propose the brightest and most perfect examples to our imitation. No man can write after too perfect and good a copy; and though he can never reach the perfection of it, yet he is likely to learn more than by one less perfect. He that aims at the heavens, which yet he is sure to come short of, is like to shoot higher than he that aims at a mark within his reach.

—TILLOTSON.

#### ANNIVERSARIES IN APRIL.

##### MONDAY, 8th.

- 1364 Died John, surnamed the Good, King of France, one of whose sayings deserves to be inscribed in letters of gold:—"If truth and honour," he was wont to say, "were banished from every other part of the earth, they ought still to be found in the hearts and on the lips of kings." In strict accordance with this principle, when he was permitted by King Edward III. to revisit France, in order to hasten the payment of his ransom; finding that object not attainable, he voluntarily, and against the remonstrances of his own subjects, returned to his captivity, and died a prisoner in England.
- 1492 Died, aged forty-three, Lorenzo di Medici, whose unlimited patronage of learned men, and extended plans for the promotion of the cause of science and the arts, obtained for him the surname of "the Magnificent." Under the government of himself and his grandfather, Cosmo di Medici, Florence was rendered a second Athens.

##### TUESDAY, 9th.

- 1485 Died King Edward IV., first King of England of the House of York, in the forty-second year of his age, and twenty-third of his reign.
- 1626 Died, at the house of the Earl of Arundel, at Highgate, the celebrated Lord Bacon, in the sixty-sixth year of his age. Pope has designated him the "wisest, brightest, meanest of mankind;" but whatever may be the spots that darken that long portion of his life which was spent in the court and the justice-seat, the use to which he applied the last five years of retirement; should make posterity remember him in no other character than that of a philosopher.
- 1747 Simon Fraser, Lord Lovat, was executed on Tower Hill, in his eightieth year, for high treason, in being engaged in the rebellion of 1745. Of all the victims on that unhappy occasion he alone was unwept and unpitied. Treacherous to all who trusted him; stained with every vice, and unredeemed by any single virtue; he yet encountered the horrors of the closing scene with a calmness and decency worthy of a better life. So much easier is it to die firmly than to live virtuously.
- 1807 John Opie, the painter, died. Humbly born, and originally self-taught, by dint of industry and genius, he attained some of the highest honours of his profession in England.

##### WEDNESDAY, 10th.

- 757 The first Organ ever seen in France was sent as a present to King Pepin, and erected in the church of St. Cornille, in Compiègne.

- 1736 Died, at Vienna, in his seventy-third year, Prince Eugene of Savoy, one of the greatest generals of his age; the companion in arms and friend of Marlborough. Prince Eugene was also an admirer and encourager of literature and the arts.

- 1752 William Cheselden, an eminent surgeon and oculist, died at Bath, aged fifty-four.

- 1813 Died La Grange, who was esteemed the greatest mathematician in Europe since Euler.

- 1814 Battle of Toulouse, in which the French army, under Marshal Soult, was defeated by the Duke of Wellington.

##### THURSDAY, 11th.

- 1713 The Treaty of Utrecht, which put an end to the twelve years' war of the Spanish succession, signed.

- 1786 Articles of Impeachment against Warren Hastings, Esq., late Governor-General of Bengal, laid before the House of Commons by Mr. Burke.

##### FRIDAY, 12th.

- 69 Seneca and Lucan put to death by order of the tyrant Nero.

- 1204 Constantinople taken by the French, the Greek Empire of the East overthrown, and the Latin Empire founded, which, however, lasted only fifty-eight years.

- 1638 All the Christians in the Islands of Japan, to the number of 37,000, massacred.

- 1765 Died, at his living of Welwyn, in Hertfordshire, aged eighty-four, Dr. Edward Young, author of the *Night Thoughts*. During his lifetime he made the munificent donation of 1000 guineas to the Society for the Propagation of the Gospel in Foreign Parts.

- 1782 Metastasio, the great Italian lyric poet, died at Vienna. The French fleet, under the Count de Grasse, in the West Indies, entirely defeated and dispersed by Admiral (afterwards Lord) Rodney.

##### SATURDAY, 13th.

- 1436 Paris recovered from the English by King Charles VII.

- 1517 The Sultan Selim I. took Cairo, and rendered himself master of all Egypt.

- 1598 The Edict of Nantes, granting freedom of conscience and liberty of worship to his Protestant subjects, was signed by King Henry IV. of France, though it was not registered in the Parliament until the following year, when the Papal Legate had quitted the kingdom.

- 1814 Died, at Chelsea College, in his eighty-eighth year, Charles Burney, Mus. D., F. R. S., and Member of the Institute of France; author of the *General History of Music*, and several other works of considerable merit.

- 1827 Died at Sokkato, in Africa, on his way to Timbuctoo, aged forty, Captain Hugh Clapperton, one of the numerous victims to the attempt at tracing the course of the Niger, which has at length been happily achieved by Captain Clapperton's attendant, Mr. Lander.

##### SUNDAY, 14th.

The First Sunday after Easter, called also LOW SUNDAY, from a custom which prevailed among the early Christian churches, of repeating some parts of the grand solemnities of Easter Sunday on this day.

- 1471 The Battle of Barnet, the last and decisive contest between the rival Houses of York and Lancaster. In this battle the Earl of Warwick, commonly called the King Maker, was slain.

- 1685 Thomas Otway, the dramatic poet, died of want, if not even of absolute starvation, at the early age of thirty-four.

- Died, in the seventieth year of her age, the celebrated Madame de Sevigné.

- 1707 The Battle of Almanza, in Spain, in which the English troops, being deserted by the Portuguese at the first onset, were almost wholly destroyed or taken prisoners. This battle was decisive of the contest between the French and Austrian competitors for the crown of Spain.

- 1759 George Frederick Handel, the illustrious musician, died. He was born at Halle, in Saxony, in 1684.

- 1767 The Jesuits expelled from Spain, Genoa, and Venice.

- 1809 Dr. Beilby Porteus, the learned and truly apostolical Bishop of London, died at Fulham.

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